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The Doctrine of Angels

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THE DOCTRINE OF ANGELS

INTRODUCTION

Throughout his long history, man has often wondered whether he is indeed the only intelligent being in his universe, and whether life as we know it is confined to the earth alone. One of the most recent scientific attempts is the search for extraterrestrial life. Coded messages are now being transmitted into the distant recesses of outer space by means of radio telescopes. The scientist then anxiously awaits the results of his bold probe. Will his signals be picked up by unearthly ears? If life is out there, will it prove friend or foe?

The following article entitled "Are We Alone?" appeared in the 1991 *Information Please Almanac* (p. 353).

Seventeen years ago, on November 16, 1974, the people of the planet Earth sent a purposeful message to interstellar space. Using a giant radio telescope in Puerto Rico, we beamed up a 3-minute message about ourselves to anyone listening in a cluster of stars in the constellation Hercules. We told them all about the solar system we live in, about the population of the world at the time, and about the atomic elements we're made of. We haven't heard back from anyone.

Moving outward, our message has traveled 17 light years so far, nearly four times the distance to the nearest star, Alpha Centauri, but needs at least another 24,983 years to get to the 300,000 closely packed stars in the Hercules cluster. Then it will be another 25,000 before we should expect to hear anything back.

Today, several programs around the world are tuned into the great beyond. Perhaps best known as SETI (for Search for Extra Terrestrial Intelligence), NASA is most heavily involved. Harvard runs the META (for Megachannel Extra Terrestrial Assay) receiver, which covers 64 times as many channels as its predecessor Project Sentinel. In 1992, a group of NASA scientists will begin a 10-year search for extraterrestrial intelligence using a radio spectrum analyzer that will tune into 10 million radio channels simultaneously. The radio telescopes used by the Naval Observatory are trained on 73 distant quasars, performing the essential mission-related work needed for precise navigation. They measure Earth rotation, and do astrometric research. In this program of observation, the same quasars are being monitored year after year.

Finding a signal from the great beyond would be momentous, a turning point. Definitely finding that there existed intelligent life elsewhere in our Universe would perhaps be the greatest event in all of human history. Mankind's view of itself would change irrevocably, and forever.

In light of all this, it seems tragic that man does not turn to the Word of God in his search, for the Bible clearly answers this question, as it does all other questions that confront humanity.

Is there intelligent life in the universe? Are there other living and rational creatures “out there” besides man? There are, indeed. Are they friend or foe? They are both. Is their “civilization” older than ours is? It is. Will we ever learn to communicate with them? We not only will, but a number of human beings already have met and talked with them.

Who are these cosmic creatures? They are called angels.

Belief in angels is found in the history of all nations. The ancient Egyptians, Phoenicians, Greeks, and others all expressed their belief in angels. A. S. Joppie writes: “The Mohammedans believe in angels. They believe that two angels are assigned to each person. The angel on the right hand records all your good deeds. The angel on your left records all your evil deeds.

“The Hebrews taught there were four great angels: (1) Gabriel, who reveals the secrets of God to men. (2) Michael, who fights and avenges God’s foes. (3) Raphael, who receives the departing spirits of the dead. (4) Uriel, who will summon everybody to judgment” (*All about Angels*, p. 43).

In the apocryphal book of Tobit is an account of an angel by the name of Raphael. The young man whom the angel accompanied was in danger of being devoured by a big fish. The angel saved him. Then he told the young man to use the heart and liver of the fish against demon influence, and the gall against eye diseases, etc.

According to Muslim legend, when Muhammad was transported to heaven he saw an angel there with “70,000 heads, each head had 70,000 faces, each face had 70,000 mouths, each mouth had 70,000 tongues, and each tongue spoke 70,000 languages.” This would make more than 1.6 septillion languages, and nearly 343 trillion mouths!

The earliest archaeological evidence of angels to date appears on the stela of Ur-Nammus (2250 B.C.), and shows angels flying over the head of this king while he is in prayer.

But enough of tradition and history. What does the Bible say about angels?

I. The Existence of Angels

A. The words involved

1. Old Testament words

- a. Malak, translated “angel” – It is used 111 times. Note: The vast majority of these instances are in regards to the Angel of the Lord. Most Bible students feel this title as found in the Old Testament is always a Christophany, that is, a pre-Bethlehem appearance of Christ.
- b. Ruach, translated “spirit” – It is used 6 times.
- c. Sair and shed, translated “devils” – These are used 4 times.

2. New Testament words

- a. Aggelos, translated “angel” – It is used 181 times.
- b. Daimon, translated “devil” – It is used 74 times.

B. The witness involved – Many biblical individuals met and were ministered to by angels. Some of them were:

1. Lot (Gen. 19:1)
2. Jacob (Gen. 28:12; 31:1)
3. Daniel (Dan. 8:16-19; 9:21-27; 10:10-15)

4. Ezekiel (Ezek. 1:4-28; 10:1-22)
5. Isaiah (Isa. 6:1-7)
6. Zechariah (Zech. 1:10; 2:13) Old Testament prophet
7. Zechariah (Luke 1:11-20) New Testament priest
8. Mary (Luke 1:26)
9. The shepherds (Luke 2:9)
10. Joseph (Matt. 1:20; 2:13, 19)
11. Lazarus the beggar (Luke 16:22)
12. Mary Magdalene (John 20:12)
13. The women at the empty tomb (Matt. 28:5; Luke 24:23)
14. The apostles (Acts 5:19)
15. Philip (Acts 8:26)
16. Cornelius (Acts 10:3)
17. Peter (Acts 12:7)
18. Paul (Acts 27:23)
19. John the apostle – John experiences, by far, more encounters with angels than any other person in the entire Bible, witnessing these heavenly creatures on dozens of occasions.
 - a. Personal encounters
 - (1) He is commanded to eat the Word of God (Rev. 10:9-10).
 - (2) He is commanded to measure the tribulational temple (Rev. 11:1).
 - (3) He is invited to witness the judgment of the false church (Rev. 17:1).
 - (4) He is invited to visit the heavenly Jerusalem (Rev. 21:9).
 - (5) He is rebuked on two occasions for attempting to worship an angel.
 - (a) First occasion (Rev. 19:10)
 - (b) Second occasion (Rev. 22:8-9)
 - (6) He is forbidden to seal up his book on prophecy (Rev. 22:10).
 - b. Public encounters – John both sees and hears the angels doing and saying many things.
 - (1) Proclaiming (Rev. 5:2; 10:1)
 - (2) Worshipping (Rev. 4:8, 11; 5:11-12)
 - (3) Judging
 - (a) Via the trumpets (Rev. 8:2)
 - (b) Via the bowls (Rev. 15:9)
 - (4) Opening (Rev. 9:1)
 - (5) Sealing (Rev. 7:3)
 - (6) Offering incense (Rev. 8:3)
 - (7) Warning (Rev. 14:9-10)
 - (8) Reaping (Rev. 15:17)
 - (9) Illustrating (Rev. 18:21)
 - (10) Fighting (Rev. 12:7)

- (11) Preaching (Rev. 14:6-7)
- (12) Announcing doom (Rev. 14:8; 18:2)
- (13) Celebrating (Rev. 11:15)
- (14) Inviting (Rev. 19:17-18)
- (15) Binding (Rev. 20:1-3)
- (16) Torturing the unbelievers (Rev. 9:3-6)
- (17) Killing the unbelievers (Rev. 9:18)

II. The Origin of Angels

A. The source of their origin – Angels, like everything else in this universe, were made by God the Father through Jesus Christ in the energy of the Holy Spirit. “In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters” (Gen. 1:1-2). “Thus the heavens and the earth were finished, and all the host of them” (Gen. 2:1). “Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee” (Neh. 9:6). “In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made” (John 1:1-3). “And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ” (Eph. 3:9). “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16).

B. The method of their origin

1. Angels, like man, were created by a special act of God. They did not evolve into being. “Praise ye him, all his angels: praise ye him, all his hosts. Let them praise the name of the Lord: for he commanded, and they were created” (Psa. 148:2, 5).
2. Each angel is, therefore, a direct creation from God. This is perhaps why they are referred to as sons of God.
 - a. As is indicated in the time of Noah (See Gen. 6:2, 4.)
 - b. As indicated in the time of Job (See Job 1:6; 2:1.) – “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them” (Job 1:6).
3. The word “son” seems to indicate a direct creation of God, as Adam is also called the “son of God.” (See Luke 3:38.)
4. Believers are also called this, as they are recreated in Christ, individually, as sons of God – “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not” (1 John 3:1).

5. Their number, once completed at creation, was forever fixed. This is assumed because we never read of God creating more of them and Jesus said they do not reproduce themselves – “For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven” (Matt. 22:30).
 6. Furthermore, since we are told they cannot die (Luke 20:36) we conclude the original number of angels will never increase or decrease in size. For these reasons they must be considered a company of beings, and not a race – “Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection” (Luke 20:36).
- C. The time of their origin – “Then the Lord answered Job out of the whirlwind, and said, where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:1, 4, 7). In these verses God declares that the creation of angels took place prior to the creation of the earth.
- D. The purpose of their origin: Angels were created to glorify Jesus Christ – “And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him” (Heb. 1:6). “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11). (See also Col. 1:16.)

III. The Nature of Angels

- A. They are spirit beings – “Who maketh his angels spirits; his ministers a flaming fire” (Psa. 104:4). “And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:7, 14).

Floyd Barackman writes, “Unlike our human nature with its body, soul and spirit, angels have a spirit kind of nature (Luke 24:37-39) that makes them spirits (Heb. 1:7, 14). However, we must not equate their spirit nature with God’s uncreated essence that is spirit (John 4:24) or with our human spirit” (*Practical Christian Theology*, p. 171).

1. While we are informed by Christ himself that spiritual beings do not possess flesh and bone (Luke 24:39), does this prove angels do not have any kind of body?
2. Some have pointed to 1 Corinthians 15:40 as an indication that they do possess bodies – “There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.”
3. At any rate, on two specific occasions angels are described as partaking of physical food, and on one occasion as applying physical force.
 - a. They have been known to eat food.
 - (1) Abraham served them under the oaks in Mamre (Gen. 18:1-8).
 - (2) Lot served them in a home in Sodom (Gen. 19:1-3).
 - b. They have been known to apply force – “And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and

raised him up, saying, Arise up quickly. And his chains fell off from his hands” (Acts 12:7).

- B. They are invisible beings. While on occasion they do manifest themselves, their normal practice is to remain invisible. Certainly one basic reason for this is to prevent both unsaved and saved men from worshipping them.
1. Paul warned against angelic worship (Col. 2:18).
 2. John the apostle attempted to worship angels on two occasions.
 - a. First occasion – “And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy” (Rev. 19:10).
 - b. Second occasion – “And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God” (Rev. 22:8-9).
- C. They are innumerable.
1. God, of course, knows their number, but they are presented to men as uncountable. There may be as many angels as there are stars in the heavens, for angels are associated with the stars. “Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:4, 7). (See also Psa. 148:1-3; Rev. 12:3, 4, 7-9.)
 2. If this be so, there would exist untold trillions of these heavenly beings, for modern astronomy tells us there are as many stars in the heavens as there are grains of sand on all the seashores of the world! A hint of their huge number can be seen by the following:
 - a. As indicated by Moses – “The Lord came from Sinai... with ten thousands of saints” (Deut. 33:2). The “saints” here are no doubt angels.
 - b. As indicated by Daniel – “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (Dan. 7:9-10).
 - c. As indicated by the Psalms – “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place” (Psa. 68:17).
 - d. As indicated by the fallen angel possessing the maniac of Gadara – When Jesus demanded to know his name, the demon replied, “My name is Legion: for we are many” (Mark 5:9). A legion in the Roman army at that time consisted of 6,000 men.

Apparently Satan controls so many fallen angels, he could afford to give over 6,000 of them to torment one poor, unimportant lunatic!

- e. As indicated by Jesus – “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?” (Matt. 26:53).
 - f. As indicated by the book of Hebrews – “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels” (Heb. 12:22).
 - g. As indicated by John’s heavenly vision – “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands” (Rev. 5:11).
- D. They possess individual personalities. Angels possess separate and individual personalities, probably no two alike. They have the three necessary features required of personality:
- 1. Intelligence
 - a. Angels explained to Daniel the details concerning God’s final plan for Israel (Dan. 9:21-22; 10:14),
 - b. An angel revealed to John the mystery of religious Babylon, Satan’s false church (Rev. 17:1, 7).
 - 2. Will
 - a. Lucifer willfully left his first estate (Isa. 14:12-15).
 - b. A number of angels willfully sided in with Lucifer during his revolt (Jude 6)
 - 3. Emotion
 - a. They displayed joy at the birth of Christ (Luke 2:13).
 - b. They desire to know the details of God’s salvation (1 Pet, 1:12).
- E. They are superior to man – “What is man, that thou art mindful of him? and the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour” (Psa. 8:4-5). (See also Heb. 2:6-11.)
- However, someday, angels will be in subjection to believers – “Do ye not know that the saints shall judge the world? and if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor. 6:2-3).
- 1. They are stronger than man – “Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word” (Psa. 103:20). “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels” (2 Thess. 1:7). (See also 2 Pet. 2:11.)
 - 2. They are smarter than man.
 - a. They know the secrets of the past, having lived through it.
 - b. They (probably) know the size and shape of the universe, being able to travel through it.

c. They are swifter than man – “And I saw another angel fly in the midst of heaven” (Rev. 14:6).

Their superiority in these areas seems to stem from two things:

(1) They are unhindered by a fallen nature.

(2) They are unbounded by the laws of gravity and time.

F. They are inferior to God.

1. They are not omnipresent – “Then said he unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words” (Dan. 10:12). The angel, here, in Daniel 10 was in heaven at the time of Daniel’s prayer and was sent by God to aid him. (See also Dan. 9:21.)

2. They are not omnipotent – “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Dan. 10:13). “Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee” (Jude 9). This same angel was experiencing satanic pressure, which hindered him for a full three weeks.

3. They are not omniscient – “But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only” (Matt. 24:36).

G. They, like man, may have been made in the image of God. How was man made in God’s image? It has been suggested that this image consisted of two things:

1. Personality: Personality gives the basic capacity to have fellowship with the person of God.

2. Holiness: Holiness provides the basic requirement to enjoy that fellowship – “Follow peace with all men, and holiness, without which no man shall see the Lord” (Heb. 12:14).

If the above definition is correct, then angels can be said to have been made in the image of God, also.

IV. The Moral Classification of Angels

A. It is believed that all angels were originally created without fault and, like Adam in the Garden, placed on a probation of some sort. They were theologically, during this time, *posse non peccare* (able not to sin). But the probation period ended when heaven’s chief angel, Lucifer by name, instigated a great revolt against Jehovah God Himself – “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High. Yet thou shalt be brought down to hell, to the sides of the pit” (Isa. 14:12-15). (See also Ezek, 28:11-19.)

B. It is suggested by Revelation 12:3-4 that he was able to persuade one-third of heaven’s angels to side with him in this terrible rebellion – “And there appeared another wonder

in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (Rev. 12:3-4).

Note: The word drew in this passage is from the Greek word *suro*, which means to drag or carry something. It is also found in Acts 14:19 when Paul's unconscious body was dragged out of the city of Lystra by his enemies. Thus Lucifer was able to drag down from their exalted position one-third of the angels.

- C. The ones who did so, thus became non posse non peccare (not able not to sin), while the remaining two-thirds were pronounced non posse peccare (not able to sin).
- D. From that point on, the faithful angels are referred to as holy and elect angels (Mark 8:38; 1 Tim. 5:21), while the fallen angels are known as the devil's angels (Matt. 25:41; Rev. 12:9).
 - 1. References to the holy and elect angels – "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels" (Mark 8:38). "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).
 - 2. References to the unholy and evil angels – "Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels" (Matt. 25:41). "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (Rev. 12:9).

V. The Characteristics of Faithful Angels

A. Their rank

1. The archangels

- a. Michael – His name means "Who is like God?" This should be contrasted to Satan's evil desire to "be like the most High." "I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:14). Michael is mentioned by name on four separate occasions in the Bible.

(1) He helps a lesser-ranked angel get through to answer Daniel's prayer – "But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince" (Dan. 10:13, 21).

(2) He will stand up for Israel during the tribulation – "And at that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation

even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book" (Dan. 12:1).

- (3) He disputes with Satan concerning the dead body of Moses – "Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee" (Jude 9).
- (4) He fights against Satan in the heavens – "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7).

b. Gabriel – His name means "The mighty one of God."

- (1) He explains the vision of the ram and goat battle to Daniel – "And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision" (Dan. 8:16).
- (2) He explains the Seventy weeks to Daniel – "Yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation" (Dan. 9:21).
- (3) He predicts the birth of John the Baptist to Zacharias – "And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings" (Luke 1:19).
- (4) He predicts the birth of Jesus to Mary – "And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth" (Luke 1:26).
- (5) He assures Joseph concerning the purity of Mary – "But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost" (Matt. 1:20).
- (6) He warns Joseph about the plot of Herod – "And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him" (Matt. 2:13).
- (7) He tells Joseph about the death of Herod – "But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt" (Matt. 2:19).

Note: Some Bible students have identified Gabriel with the various appearances of the Angel of the Lord in the remaining pages of the New Testament. If this is true, then Gabriel can be seen in the following 10 occasions.

- (8) He announces the birth of Christ to the shepherds – "And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid" (Luke 2:9).
- (9) He strengthens Christ in the Garden of Gethsemane – "And there appeared an angel unto him from heaven, strengthening him" (Luke 22:43).

- (10) He rolls the stone back at Christ's resurrection – "And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it" (Matt. 28:2).
 - (11) He frees the apostles from prison – "But the angel of the Lord by night opened the prison doors, and brought them forth" (Acts 5:19).
 - (12) He sends Philip to the desert of Gaza to meet the eunuch – "And the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert" (Acts 8:26).
 - (13) He instructs Cornelius to send for Peter – "He saw in a vision evidently about the ninth hour of the day an angel of God coming in to him, and saying unto him, Cornelius" (Acts 10:3).
 - (14) He frees Peter from prison – "And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands" (Acts 12:7).
 - (15) He executes wicked Herod for blasphemy – "And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost" (Acts 12:23).
 - (16) He assures Paul on the deck of a sinking ship – "For there stood by me this night the angel of God, whose I am, and whom I serve" (Acts 27:23).
 - (17) He will sound the trumpet at the Rapture – "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God: and the dead in Christ shall rise first" (1 Thess. 4:16).
2. The cherubim – "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life" (Gen. 3:24). "And thou shalt make two cherubims of gold, of beaten work shalt thou make them, in the two ends of the mercy seat. And make one cherub on the one end, and the other cherub on the other end: even of the mercy seat shall ye make the cherubims on the two ends thereof. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be" (Exod. 25:18-20). (See also Ezek. 1:4-28; 10:1-20.)
- a. The description of the cherubim
 - (1) Each had four faces.
 - (a) The face in front is as a man.
 - (b) The face on the right is as a lion.
 - (c) The face on the left is as an ox.
 - (d) The face in back is as an eagle.
 - (2) Each has two pairs of wings.
 - (a) One pair spreads out from the middle of the back.

- (b) The other pair is used to cover the body. These wings make a noise like waves crashing upon the seashore.
 - (3) They have the legs of men, but their feet are cloven like calves' feet, which shine like burnished brass.
 - (4) They have four human hands, with one located under each wing.
 - (5) They apparently travel in groups of four. The outstretched wings of each cherubim touches those of the remaining three companions, so that they form a square. When they move, they move as a group without turning their bodies.
- b. The duties of the cherubim:

- (1) They kept Adam from the Tree of Life after the Fall, lest he eat of it and live forever in his sin – “So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life” (Gen. 3:24).

Note: There is an interesting analogy between the cherubim as guarding the entrance to paradise and the winged bulls and lions of Babylon and Assyria, colossal figures with human faces standing guard at the entrance of temples and palaces. Inasmuch as both these nations occupied the very spot where the original Garden of Eden may have been located, it is not unreasonable to suggest that these idols were perverted statue copies of the real cherubim.

- (2) Two golden cherubim were constructed at God's command and placed at either end on top of the Ark lid in the tabernacle Holy of Holies. (See also Exod. 25:18-20; Heb. 9:5.)
- (3) They appeared to Ezekiel – “Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man” (Ezek. 1:5). “Then I looked, and, behold, in the firmament that was above the head of the cherubims there appeared over them as it were a sapphire stone, as the appearance of the likeness of a throne” (Ezek. 10:1).
- (4) Prior to his fall, Satan (then known as Lucifer) was the chief cherub angel – “How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations!” (Isa. 14:12) “Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire” (Ezek. 28:14).

- 3. The seraphim – “In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.

Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged" (Isa. 6:1-7).

The Hebrew word for seraphim means "burning ones" and probably speaks of the burning devotion to God on the part of these angelic beings. These beings are mentioned only once in the Bible.

4. The Four Living Creatures – "And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. And when those beasts give glory and honour and thanks to him that sat on the throne, who liveth for ever and ever" (Rev. 4:6-9).

These special heavenly beings are in some ways similar to both the cherubim and the seraphim, but seem to be in a separate class by themselves. Their number appears to be limited to four. It has been suggested that they now hold those privileges and responsibilities once assigned to Lucifer, before he became the devil.

- a. John the apostle sees these four standing before the shining crystal sea in heaven surrounding God's throne.
- b. They are covered with eyes, both in front and behind.
- c. Each of the four has a different face.
 - (1) One has the face of a lion.
 - (2) One has the face of an ox.
 - (3) One has the face of a man.
 - (4) One has the face of an eagle.
- d. Each creature has six wings.

Note: As it has been observed, there are similarities here between the cherubim and the living creatures. But differences may also be seen. The cherubim each have four faces, while the living creatures have but one. The cherubim possess four wings, whereas the living creatures have six.

- e. Without ceasing day or night, they proclaim God's praise, saying: "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8).
- f. Each of the four living creatures will announce one of the first four great tribulational judgments of the seven-sealed book. (See Rev. 6:1, 3, 5, 7)
- g. It has been suggested that the faces of both the cherubim and the living creatures are to remind the elect throughout all eternity of the earthly ministry performed by our blessed Lord. These faces correspond directly to the fourfold gospel presentation of Christ.

(1) Matthew presents him as the lion of the tribe of Judah.

(2) Mark presents him as the lowly ox.

(3) Luke presents him as the perfect man.

(4) John presents him as the mighty Godlike eagle.

5. Ruling angels – “Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come” (Eph. 1:21). “To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God” (Eph. 3:10). “For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him” (Col. 1:16). “And ye are complete in him, which is the head of all principality and power” (Col. 2:10). “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pet. 3:22).

In the above passages the following organizational features are mentioned.

- a. Principalities
- b. Powers
- c. Thrones
- d. Authorities
- e. Dominions
- f. Might

While it is impossible to distinguish clearly among these six, it is nevertheless evident that they describe various levels of ruling positions assigned to angels, ranging perhaps (to use an earthly analogy) from generals to privates.

6. Guardian angels – “Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven” (Matt. 18:10). “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14).

The Bible does not state whether each believer has a specific guardian angel, or whether various angels on occasion simply protect and aid the heirs of salvation. Both are logical possibilities.

7. Angels associated with horses and chariots – “And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven” (2 Kings 2:11). “And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings 6:17). “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place” (Psa. 68:17). (See also Zech. 1:8-11.) “And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean” (Rev. 19:14).

If these verses are to be taken in a literal sense, then one must conclude (whatever problems may be involved) that certain angels work closely with creatures of the animal kingdom in performing their ministry.

No discussion on the organization (and transportation) of angels would be perhaps complete without at least a brief consideration of the modern UFO phenomena. Is there a connection between angelic activity and flying saucer sightings? It cannot be denied that a similarity may exist between what Ezekiel viewed and the present-day reports of some UFOs as described by competent and reliable eyewitnesses.

The entire subject of UFOs has been aptly summarized in a book published by the Reader's Digest entitled Strange Stories, Amazing Facts (pp, 585 – 589). The following items are some excerpts taken from this summary:

Enigma of the UFO

Are they alien visitors, hallucinations, or natural phenomena?

To many people, unidentified flying objects are a harmless hoax. Yet they have been seen and photographed by astronauts, airline pilots, policemen, astronomers, housewives, meteorologists, and farmers.

The big mystery, which has remained unsolved since the popular term “flying saucers” was first coined in 1947, is: What are they, and where do they come from?

All kinds of explanations have been put forward to account for the worldwide sightings of discs, egg shapes, spheres, and other oddly formed aerial objects.

They have been explained away as unusual cloud formations, fireballs, meteorites, weather balloons, optical illusions, hallucinations, or simply fabrications engineered by publicity-seeking cranks,

But not every reported case can be dismissed in this way, The most logical attitude toward UFOs is that man is faced with a series of strange, at times inexplicable, phenomena.

The attitude of ufologists – students of UFOs – goes a step further. They usually claim that the earth is under surveillance by alien intelligences.

Tomorrow, perhaps, the truth will emerge. Meanwhile, mankind is left with a mass of evidence that ranges from impartial, level-headed accounts to the totally implausible.

The first saucers

The flying saucer story began on June 24, 1947, when a private pilot, Kenneth Arnold, who was taking part in a search for a missing transport aircraft, saw nine disc-shaped objects flying over Mount Rainier, Washington.

He described the objects as “flying like a saucer would if you skipped it across the water.” Arnold’s veracity and professional reputation were beyond question, and his account of the incident was accepted by the authorities. Newspapers picked up the story and labeled the objects “flying saucers.”

Since then, there have been waves of reports of sightings. Even the House of Representatives' Committee on Science and Astronautics has held special hearings to take evidence from witnesses.

One of the most spectacular recent reports came from a Gemini 4 astronaut, James McDivitt, in June 1965. In orbit, about 90 miles above the earth, McDivitt saw a cylindrical object, apparently with arms sticking out of it, which he took to be another spacecraft with antennae. It appeared to be in free-drifting flight over the Pacific, somewhat higher than the Gemini capsule. McDivitt took one still photograph and some movie film,

He observed that the object was nearby and moving in a path toward his own spacecraft, but closing in fast, McDivitt and his fellow astronaut, Edward White, were hastily preparing to take evasive action when the UFO disappeared from view.

After splashdown the film was taken away, and McDivitt did not see it again for several days. When he did inspect the film, the object was "hazily" outlined against the sky. But he remained unalterably convinced it was a positive identification.

Originally, McDivitt thought he had seen some unmanned satellite. The official view was that he had spotted the unmanned photographic satellite Pegasus. But that was 1,200 miles away at the time.

However extraordinary their content, such reports have been given serious consideration. As highly trained observers, astronauts are unlikely to give way to speculation or imagination.

Capt. Ed Mitchell, the sixth man to walk on the moon, told a press conference in 1974: "I am completely convinced that some UFO sightings are real. The question isn't where the UFOs are from, The question is what are they?"

UFOs in orbit

A total of about 26 astronauts have reported seeing UFOs while in orbit. The first sighting was in 1962, and later reports include those made by men aboard Skylabs 1, 2, and 3, NASA (the National Aeronautics and Space Administration) takes the phenomenon seriously and checks into every sighting and analyzes all photographs.

During their stint of duty in Skylab 2, astronauts Jack Lousma, Owen Garriott, and Alan Bean watched and photographed a red UFO for ten minutes. They were then 270 miles above the earth, They said the object rotated every ten seconds and was 30 to 50 miles away in an orbit very close to their own.

In a prepared statement, put before the Committee on Science and Astronautics of the House of Representatives in 1968, Prof. James E. McDonald, a physicist from the University of Arizona, said: "My own present opinion, based on two years of careful study, is that UFOs are probably extraterrestrial devices engaged in something that might very tentatively be termed 'surveillance.'"

An "occupant sighting" was reported on April 24, 1964, in Socorro, New Mexico. State policeman Lonnie Zamora gave up chasing a speeding motorist to chase a UFO instead, when he saw one apparently coming in to land about a mile away,

Zamora reported that he found it outside the town, a bright, metallic oval, the size of an upturned car. Standing beside it, he said, were two humanoid figures, about the size of 10-year-old children. As he called headquarters to report, the figures retreated inside, and the object took off.

On July 1 the following year, a French lavender grower in the Provence village of Valensole saw what he thought were youths trying to steal his valuable plants. They were two diminutive figures, standing by an object "about the size of a Renault."

He got within five yards of them before one of the "boys" pointed an instrument at him and he claimed to have become paralyzed. The two figures then boarded their craft, and it sped away.

It was regarded as just another sighting – until an interviewer showed the lavender grower a photograph. The man became terrified, showing all the symptoms of severe shock. It was a picture of a model, constructed from the detailed description given by Zamora, 15 months earlier in New Mexico.

On October 11, 1973, two shipyard workers out fishing in Pascagoula, Mississippi, claimed to have been taken aboard an egg-shaped UFO and examined by three silvery-skinned creatures with no eyes. Charles Hickson, then 42, and Calvin Parker, 19, said the creatures kept them for about 20 minutes, "photographed" them, and then took them back to a riverside pier.

Parker said he fainted when he first saw the humanoid creatures. Each had a slit for a mouth and three pointed protrusions instead of a nose and ears. Their vehicle had descended from the sky to hover a few feet over the Pascagoula River.

After their ordeal, the two men were interviewed by Dr. J. Allen Hynek, an astronomer who investigated UFOs for the U.S. Air Force. Later, the men were questioned under hypnosis by Dr. James Harder, of the University of California.

Traumatic experience

Dr. Hynek said: "They had undergone such a shocking thing that they couldn't put it exactly into words. Whatever happened to them definitely affected their rationality."

In Holsworthy, North Devon, England, two police constables on motor patrol got involved in a high-speed chase with an object resembling a shiny cross for about 50 minutes in the cold dawn of October 24, 1967. The two constables, Roger Willey and Clifford Wycott, later held a press conference. Willey said: "It looked like a star-spangled cross, radiating points of light from all angles. At times we drove at 90 miles an hour to keep up with it. It seemed to be watching us and would not let us catch up. It had terrific acceleration and knew we were chasing it."

The Ministry of Defense later said that the mysterious object was a giant jet tanker of the U.S. Air Force on a refueling mission. However, it was soon established that none of the tankers was airborne at the time.

UFOs appear to be attracted to western England. The town of Warminster is the UFO sightings' capital of the world. Since the mid-sixties there have been thousands of reports.

Thunderous explosion

The best substantiated incident was more a hearing than a sighting – by a whole company of Welsh Guards on Christmas morning 1964. Thirty of the men were awakened by “the sound of a thunderous explosion.” The noise was repeated so many times that the men were alerted for duty. But outside there was nothing to be seen.

Later that morning a woman on her way to church was knocked down and pinned to the ground by some sort of sonic blast wave. The noise, described as a low drone with a beating rhythm, passed over several houses in the town, shaking foundations and lifting roof tiles.

Some months later there were reports that animals were suddenly and inexplicably collapsing “as if they had been hit by some sort of ray.”

Sightings and strange phenomena became so prevalent in and around Warminster that local people began to refer to anything unusual as the “Warminster Thing.”

It has been said that the sights and sounds are caused by experiments with new weapons at the School of Infantry, near Warminster.

Twilight zone

The objects are generally seen in rural areas, but occasionally sightings are reported over cities. Most reports are in the two twilight periods, early morning and early evening, at a time when the glare of a city would make it difficult to observe a UFO in flight.

While most UFO sightings are reported by people on the ground, there are also many sightings by airline pilots and private-plane pilots. But it is more than likely that the number of such sightings greatly exceeds the number of actual reports. Pilots, particularly those with major airlines, are understandably reluctant to be thought of as cranks.

Most pilots relate to some strange object that often goes through aerial maneuvers that no man-made aircraft could execute – such as halting suddenly and hovering, after traveling at amazing speeds – then disappears.

But in one or two cases UFOs appear to have been linked with disasters. In 1953 the pilot of a DC-6, flying from Wake Island in the Pacific to Los Angeles, reported seeing some objects in the sky. Then communications ceased. The next morning searches found fragments of the plane and 20 bodies.

Disappeared without a trace

In the same year two Air Force personnel in an F-89 jet chased a UFO over Lake Superior, on the U.S.-Canadian border. Tracked on radar, both the jet and the UFO appeared to merge on the radar screen. Then the jet disappeared, and the UFO passed out of range. Rescue aircraft and ships were sent out, but no trace of the jet or its occupants was found, despite the rigorous searches.

There are cases in which motorists claim their cars have been immobilized by UFOs. Other people say they were burned, put into trances, or knocked unconscious when approaching strange craft on the ground. There is even a police chief, Jeff Greenshaw, who claimed he

chased a six-foot creature in a metallic suit in October 1973, at Falkville, Alabama, But, Greenshaw said, the humanoid outran the car.

But still no one has put forward a satisfactory explanation for all the strange happenings logged in UFO files, whether by amateurs or experts. Some believe that the earth is being watched by beings from another planet, If so, what is the purpose of these aliens?

Man, it seems, will simply have to wait until the extraterrestrials, if they exist, make themselves properly known to learn the answers to these and other questions, Either that, or find a more plausible explanation for the strange objects seen over and on the earth.

Having examined this information, is there a conclusion we can reach about the subject? Is a more plausible explanation for the objects that they are angels? If so, should we take the incidents of the missing plane and trances and burnings as angelic or demonic activity? Here we cannot be dogmatic.

B. Their appearance – A detailed description of the cherubim and seraphim has already been considered in our study. But what about the general appearance of angels? The Scriptures offer the following description.

“And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted” (Mark 16:5). “His countenance was like lightning, and his raiment white as snow” (Matt. 28:3). “And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments” (Luke 24:4). “And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire” (Rev. 10:1). “And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles” (Rev. 15:6). “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory” (Rev. 18:1).

In view of their dazzling splendor and great glory, it is not difficult to understand why both unsaved (Col. 2:18) and saved men (Rev. 19:10; 22:8-9) have attempted to worship angels.

C. Their names and titles

1. Ministers – This signifies their religious duties and spiritual service. “Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure” (Psa. 103:20-21). “Who maketh his angels spirits; his ministers a flaming fire” (Psa. 104:4).
2. Host – This name speaks of their military service.
 - a. As testified by Jacob – “And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God’s host: and he called the name of that place Mahanaim” (Gen. 32:1-2).

- b. As testified by Joshua – “And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant?” (Josh. 5:13-14).
 - c. As testified by David – “Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the Lord of hosts, the God of the armies of Israel, whom thou hast defied” (1 Sam. 17:45).
3. Chariots – This may refer to their swiftness. “And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings 6:16-17). “The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place” (Psa.68:17). “And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth” (Zech. 6:5).
 4. Watchers – This speaks of their duties as supervisors and agents. “I saw in the visions of my head upon my bed, and, behold, a watcher and an holy one came down from heaven; this matter is by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men” (Dan. 4:13, 17).
 5. Sons of the mighty – This title may refer to their awesome strength and power. “Give unto the Lord, O ye mighty, give unto the Lord glory and strength” (Psa. 29:1). “For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?” (Psa. 89:6).
 6. Sons of God – This title may indicate their relationship with God. “Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them” (Job 1:6). ‘When the morning stars sang together, and all the sons of God shouted for joy?’ (Job 38:7).

Dr. Lewis S. Chafer writes: “In Old Testament terminology, sometimes angels are called sons of God while men are called servants of God. In the New Testament this is reversed. Angels are servants and Christians are the sons of God. This particular order may be due to the fact that, in the Old Testament men are seen as related to this sphere over which angels are superior; while in the New Testament, saints are seen as related to their final exaltation into the likeness of Christ, compared to which the angels are inferior” (*Systematic Theology*, vol. II, p. 23).

7. Saints – Usually the term saints in the Bible refers to saved human beings. But on several occasions it is used in describing angels. “And he said, The Lord came from

Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them" (Deut. 33:2). The "saints" Moses speaks of here accompanying God at the giving of the Law were angels, as attested to by three New Testament passages. (See Acts 7:53; Gal. 3:19; Heb. 2:2.) This title may refer to their total separation to the will of God. (See also Dan. 8:13; Zech. 14:5.)

8. Stars – "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:4, 7). (See also Rev. 12:3-4.) This may indicate both their number and their brightness.

D. Their work and ministry

1. Their activities in heaven

- a. They worship the Person of God – "And he said, Hear thou therefore the word of the Lord: I saw the Lord sitting on his throne, and all the host of heaven standing by him on his right hand and on his left" (1 Kings 22:19). "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto his name; worship the Lord in the beauty of holiness" (Psa. 29:1-2). "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory" (Isa. 6:3). "And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come" (Rev. 4:8). "And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia" (Rev. 19:4).
- b. They observe the people of God – "Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God" (Luke 12:8-9).
 - (1) In regard to our witnessing – "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth" (Luke 15:10).
 - (2) In regard to our testimony – "For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men" (1 Cor. 4:9).
 - (3) In regard to our submission – "For this cause ought the woman to have power on her head because of the angels" (1 Cor. 11:10).
 - (4) In regard to our obedience – "I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality" (1 Tim. 5:21).
 - (5) In regard to our preaching – "Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven: which things the angels desire to look into" (1 Pet. 1:12).

- c. They inquire into the prophetic plan of God – “Then I Daniel looked, and, behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river. And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?” (Dan. 12:5-6).
 - d. They rejoice in the works of God.
 - (1) His work of creation – “When the morning stars sang together, and all the sons of God shouted for joy?” (Job 38:7). “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created” (Rev. 4:11).
 - (2) His work of redemption – “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Tim. 3:16). “And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing” (Rev. 5:11-12).
 - e. They perform the will of God – “And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it” (Gen. 28:12). “Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word” (Psa. 103:20). “A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened” (Dan. 7:10).
 - f. They witness the wrath of God – “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Rev. 14:10).
2. Their activities on earth
- a. Concerning the saved – “Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?” (Heb. 1:14). “I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star” (Rev. 22:16).
 - (1) They inform, instruct, and interpret concerning both the will and Word of God. Note the following individuals who received that kind of ministry from angels:
 - (a) Daniel
 - i) Concerning the future ministry of the Antichrist (Dan. 7:16-25; 8:23-25)
 - ii) Concerning the purification of the Jewish temple (Dan. 8:13-14)
 - iii) Concerning the destruction of Persia by Greece (Dan. 8:15-22)
 - iv) Concerning the prophecy of the Seventy Weeks (Dan. 9:21-27)

- (b) Zechariah, concerning the birth of John the Baptist (Luke 1:11-17)
- (c) Mary, concerning the birth of Jesus (Luke 1:26-33)
- (d) Joseph
 - i) Concerning the purity of Mary (Matt. 1:20)
 - ii) Concerning the evil intentions of Herod the Great (Matt. 2:13)
 - iii) Concerning the death of Herod (Matt. 2:19)
- (e) The shepherds, concerning the birth of Jesus (Luke 2:9-12)
- (f) The women at the empty tomb, concerning the resurrection of Christ (Luke 24:4-7)
- (g) The apostles, concerning the return of Christ (Acts 1:10-11)
- (h) Philip, concerning his mission in the desert of Gaza (Acts 8:26)
- (i) Cornelius, concerning his need to hear Simon Peter (Acts 10:3-6)
- (j) Paul, concerning the physical salvation of all 276 passengers on a sinking ship (Acts 27:23)
- (k) John the apostle, concerning the mystery of religious Babylon (Rev. 17:1, 7)
- (2) They protect – “The angel of the Lord encampeth round about them that fear him, and delivereth them” (Psa. 34:7). “For he shall give his angels charge over thee, to keep thee in all thy ways” (Psa. 91:11).

Dr. Billy Graham relates the following account:

The Reverend John G. Paton, a missionary in the New Hebrides Islands, tells a thrilling story involving the protective care of angels. Hostile natives surrounded his mission headquarters one night, intent on burning the Patons out and killing them. John Paton and his wife prayed all during that terror-filled night that God would deliver them. When daylight came they were amazed to see the attackers unaccountably leave. They thanked God for delivering them.

A year later, the chief of the tribe was converted to Jesus Christ, and Mr. Paton, remembering what had happened, asked the chief what had kept him and his men from burning down the house and killing them. The chief replied in surprise, ‘Who were all those men you had with you there?’ The missionary answered, “There were no men there; just my wife and I.” The chief argued that they had seen many men standing guard – hundreds of big men in shining garments with swords in their hands. They seemed to circle the mission station so that the natives were afraid to attack. Only then did Mr. Paton realize that God had sent His angels to protect them. The chief agreed that there was no other explanation. Could it be that God had sent a legion of angels to protect His servants, whose lives were being endangered? (*Angels: God’s Special Agents*, p. 3)

- (a) Angels protected Lot from the Sodomites – “But the men put forth their hand, and pulled Lot into the house to them, and shut to the door. And they smote the men that were at the door of the house with blindness, both small and great: so that they wearied themselves to find the door” (Gen. 19:10-11).
- (b) Angels protected Elisha from the Syrians – “And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha” (2 Kings 6:15-17).
- (3) They comfort – “And as he lay and slept under a juniper tree, behold, then an angel touched him, and said unto him, Arise and eat” (1 Kings 19:5). “For there stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and, lo, God hath given thee all them that sail with thee” (Acts 27:23-24).
- (4) They deliver – “But the angel of the Lord by night opened the prison doors, and brought them [the apostles] forth” (Acts 5:19). “And behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands” (Acts 12:7).
- (5) They minister to the believer at the moment of death. “And it came to pass, that the beggar died, and was carried by the angels into Abraham’s bosom” (Luke 16:22).
- b. Concerning the unsaved
 - (1) They judged the Sodomites – “For we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it” (Gen. 19:13).
 - (2) They judged Herod – “And immediately the angel of the Lord smote him, because he gave not God the glory: and he was eaten of worms, and gave up the ghost” (Acts 12:23).
 - (3) They will judge the earth during the great tribulation – “And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped” (Rev. 14:15-16).
 - (4) They hold back the four winds of heaven – “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree” (Rev. 7:1).

- (5) They pronounce the seven trumpet judgments – “And I saw the seven angels which stood before God; and to them were given seven trumpets” (Rev. 8:2).
- (6) They cast Satan and his angels out of heaven – “And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven” (Rev. 12:7-8).
- (7) They announce the eternal hell awaiting all unbelievers – “The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” (Rev. 14:10).
- (8) They predict the fall of Babylon – “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication” (Rev. 14:8).
- (9) They announce the fall of Babylon – “And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird” (Rev. 18:1-2).
- (10) They pour out the seven vial judgments – “And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God” (Rev. 15:1).
- (11) They announce Armageddon – “I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God” (Rev. 19:17).
- (12) They accompany Christ at his second coming – “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Thess. 1:7-8).
- (13) They gather the unsaved for eternal hell – “The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear” (Matt. 13:39-43).
- (14) They bind Satan in the bottomless pit – “And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand” (Rev. 20:1).

c. Concerning Israel

- (1) Angels fought for Israel – “They fought from heaven; the stars in their courses fought against Sisera” (Judg. 5:20).
 - (2) They gave the law to Israel.
 - (a) According to Moses – “And he said, The Lord came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with ten thousands of saints: from his right hand went a fiery law for them” (Deut. 33:2).
 - (b) According to Stephen – “Who have received the law by the disposition of angels, and have not kept it” (Acts 7:53).
 - (c) According to Paul – “Wherefore then serveth the law? It was added because of transgressions, till the seed should come to whom the promise was made; and it was ordained by angels in the hand of a mediator” (Gal. 3:19).
 - (d) According to Hebrews – “For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward” (Heb. 2:2).
 - (3) They seal the 144,000 Israelites – “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads” (Rev. 7:1-3).
 - (4) They will regather faithful Israel – “And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect horn the four winds, from one end of heaven to the other” (Matt. 24:31).
- d. Concerning the Savior
- (1) They worship him – “And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him” (Heb. 1:6).
 - (2) They were made by him and for him – “And he is before all things, and by him all things consist” (Col. 1:17).
 - (3) They predicted his birth – “And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus” (Luke 1:31). (See also Matt. 1:20-21.)
 - (4) They announced his birth – “And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God” (Luke 2:9-13).

- (5) They helped protect him – “And when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him” (Matt. 2:13).
- (6) They ministered to him in the wilderness – “Then the devil leaveth him, and, behold, angels came and ministered unto him” (Matt. 4:11).
- (7) They ministered to him in the garden – “And there appeared an angel unto him from heaven, strengthening him” (Luke 22:43).
- (8) They rolled away the tombstone – “And, behold, there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it” (Matt. 28:2).
- (9) They announced his resurrection – “He is not here: for he is risen, as he said. Come, see the place Where the Lord lay” (Matt. 28:6).
- (10) They predicted his second coming – “And while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven” (Acts 1:10-11).
- (11) They will accompany him at his second coming – “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ” (2 Thess. 1:7-8).
- (12) They are in total subjection to him – “Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him” (1 Pet. 3:22).

Dr. Lewis S. Chafer quotes Dr. Cooke:

How constant their attendance on the Incarnate Saviour during his mysterious life amongst men! At his birth they are his heralds, and with songs exultant announce the glad tidings to mankind. In his temptation they minister to him; in his agonies they succour him; on his resurrection they are the first to proclaim his triumph; on his ascension they come to escort him to the mediatorial throne; in his glorified state they render him supreme homage as their Lord; and when he returns to judge the world they will form his retinue! What sublime thoughts would be suggested, what emotions of wonder and joy would be excited by the scenes they witnessed on earth and still witness in heaven, in reference to Christ, his twofold nature, and his great redeeming work.

God incarnate! This was new to them. They had seen the Son in his deity; but never till now enshrined in humanity. What amazing condescension! Obeying his own law as if he were a mere creature, and in the attitude of a

servant! This was new. They had seen him as the governor of the universe; but never till now as a subject! Encountering Satan in conflict and prolonged temptation! This was new. They had seen him frown the arch-rebel from his presence and hurl him to perdition; but never till now submitting to be tempted by him whose subtlety and power had seduced myriads to eternal ruin. Suffering the scorn and reproach of sinful men! This was new. They had seen myriads of happy spirits worship, adore, and love him, but never till now had they seen him personally insulted, reproached, and maltreated by his creatures, Groaning in Gethsemane, and crucified between two thieves, and dying as a sacrificial victim! This was new. They had seen him supremely happy and glorious; but to see him agonize, to hear that dying wail, and to behold him a bloody corpse, and all this to save the world which had revolved from him! What mysterious love! To see him, after all this, enthroned and glorified in human nature. This was a new fact in the moral history of the universe. The whole scenes were full of interest, wonder, and mystery; a gradation of wonders rising in succession, until they culminated in the permanent presence of the God-man, resplendent with a glory that fills the heaven of heavens. Here were chapters of instruction for angelic minds to ponder; here were developments of hidden truths; here were discoveries of the Divine perfections, never known before, and still unfolding in brighter effulgence as ages roll on! (*Systematic Theology*, vol. II, p. 22)

Charles Ryrie aptly summarizes the activities of the faithful angels.

Angels appear to be unusually active when God institutes a new epoch in the sweep of history.

- They joined in praise when the earth was created (Job 38:6-7).
- They were involved in the giving of the Mosaic law (Gal. 3:19; Heb. 2:2).
- They were active at the first advent of Christ (Matt. 1:20; 4:11).
- They were active during the early years of the church (Acts 8:26; 10:3, 7; 12:11).
- They will be involved in events surrounding the Second Advent of Christ (Matt. 25:31; 1 Thess. 4:1). (*Basic Theology*, p. 13)

E. Their destiny

1. To spend eternity in the New Jerusalem along with the elect – “But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect” (Heb. 12:22-23).

2. To learn throughout eternity of God's grace as exhibited by the elect – One of the reasons (perhaps the main reason) for the dispensation of the grace of God to all repenting sinners is stated by Paul in the book of Ephesians: "But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus" (Eph. 2:4-7). "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord" (Eph. 3:10-11).

There is little doubt that much of this display of grace will be for the benefit of angels. Thus, if their number is, indeed, as large as it appears, then each redeemed sinner will have a vast congregation of billions of angels to preach and testify to.

VI. The Characteristics of Evil Angels

A. The names for fallen angels

1. Old Testament names

- a. Shedim, "spoiler, destroyer" – "They [Israel] sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not" (Deut. 32:17).

The Hebrew word here translated "devils" is shedim. "Yea, they sacrificed their sons and their daughters unto devils" (Psa. 106:37). "But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils" (1 Cor. 10:20).

- b. Seirim, sair, satyr, "hairy one" – "And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations" (Lev. 17:7). "But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there" (Isa. 13:21).

The word translated "he-goat" is satyr in the Hebrew, and is thought to be tied in to demon creatures of some sort.

Dr. Fred Dickason writes:

"The Hebrews were to sacrifice at the altar of the Tabernacle and not to sacrifice in the desert to "he-goats." Jeroboam I appointed worship for the Seirim (2 Chron. 11:15), and Josiah "brake down the high places of the gates" which is to be read Seirim (2 Kings 23:8)." (*Angels, Elect and Evil*, p. 152.)

- c. Ruach, "a spirit"

(1) Evil spirits

- (a) Causing contention between wicked Abimelech and his followers (Judg. 9:23)
 - (b) Causing deep depression to fall upon King Saul (1 Sam. 16:14-15)
 - (c) Causing Saul to make attempts on David's life (1 Sam. 18:10; 19:9)
 - (2) Lying spirit (1 Kings 22:22-23) – This fallen angel plotted the death of King Ahab on the battle field.
 - (3) Perverse spirit (Isa. 19:14) – This fallen angel brought about the destruction of Egypt.
 - (4) Sexually impure spirits (Hosea 4:12; 5:4) – Israel turned from God after giving themselves over to these spirits.
 - (5) Unclean spirit (Zech. 13:2) – God will drive out from Israel this kind of spirit at the beginning of the millennium.
 - (6) Familiar spirits – This phrase (Heb., ob) is found 16 times in the Old Testament. In reality it refers not so much to the spirit itself, but rather to the medium (human vessel) who is the channel for its wickedness.
 - (a) God imposed the death penalty upon mediums (Lev. 20:6, 27).
 - (b) Saul sought advice from one (the witch of Endor; 1 Sam. 28) and was later killed by God for this act (1 Chron. 10:13).
 - (c) Wicked Judean king Manasseh relied upon them (2 Kings 21:6).
 - (d) Godly Judean king Josiah did away with them (2 Kings 23:24).
 - d. Malek, "angel" – "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them" (Psa. 78:49).
2. New Testament name
- a. Pneuma, "a spirit" – Fallen spirits possessing various characteristics are described in the New Testament.
 - (1) Unclean spirits – "And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease" (Matt. 10:1).
 - (2) Evil spirits – "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils" (Luke 8:2).
 - (3) Foul spirits – "And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18:2).
 - (4) Wicked spirits – "Then goeth he, and taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first" (Luke 11:26).
 - (5) Deaf and dumb spirits – "When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him" (Mark 9:25).
 - (6) Seducing spirits – "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils" (1 Tim. 4:1).

- (7) Christ-denying spirits – “And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world” (1 John 4:3).
 - (8) Miracle-working spirits – “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:14).
 - (9) Disobedient spirits – “Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience” (Eph. 2:2).
- b. Aggelos, “angel”
- (1) The devil’s angels – “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41).
 - (2) Angels which kept not their first estate – “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6).
- c. Daimon, “demon” – “And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them” (Matt. 4:24). “Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give” (Matt. 10:8).

The word daimon is found more than 75 times in the Greek New Testament. In each case it is translated (incorrectly) as “devil” in the King James Version. There are a number of theories concerning the origin of demons. Among these are the following:

- (1) They are spirits of deceased wicked men – However, this cannot be, for the Bible declares the unsaved dead are in hades and not roaming the earth. “The wicked shall be turned into hell, and all the nations that forget God” (Psa. 9:17). “And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom” (Luke 16:23).
 “And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works” (Rev. 20:13).
- (2) They are spirits of a pre-Adamic race – But there is no scriptural support whatsoever for this view. The Bible declares that Adam was the first man. “And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit’ (1 Cor. 15:45).

- (3) They are the spirits from the unnatural union between angels and women in Genesis 6 – However, this view, like the previous two, is without the slightest biblical support.
- (4) The most logical conclusion is that the word demon is simply another title or name for fallen angels – In fact, the terms devils and spirits are often used interchangeably. “When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with his word, and healed all that were sick” (Matt. 8:16).

B. The location of fallen angels

1. Unchained angels – There are unchained fallen angels who have a certain amount of freedom at the present time. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12).
 “And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him” (Rev. 12:9).
2. Chained angels – There are chained fallen angels who have no freedom at the present time. “For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment” (2 Pet. 2:4).
 “And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day” (Jude 6). “And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him. And they besought him that he would not command them to go out into the deep” (Luke 8:30-31).

There are two Greek words found in these verses, probably referring to the same place:

- a. Tartarus, translated “hell” in 2 Peter 2:4 – Note: This is not the usual New Testament word for hell, such as “hades,” and “gehenna.” In fact, tartarus is only found here in 2 Peter 2:4.
- b. Abussos, translated “deep” in Luke 8:31 – The word is also translated “bottomless pit” on seven occasions (see Rev. 9:1-2, 11; 11:7; 17:8; 20:1, 3). “And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit” (Rev. 9:1-2).

From the various passages involved we learn three things concerning the bottomless pit.

- (1) The name of the angelic leader of the bottomless pit – “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9:11). Note: The titles Abaddon and Apollyon both mean “destroyer.”

(2) The Antichrist comes from the bottomless pit (see Rev. 11:3, 7; 17:8).

(3) Satan will be imprisoned there during the Millennium (see Rev. 20:1, 3).

C. The sin of the bound angels – It has already been observed that one-third of heaven's angels joined Lucifer in his rebellion against God. These, of course, are the fallen angels of the Bible. Someday they will be judged by God and thrown into Gehenna hell. But why have some of their number suffered imprisonment already?

Many Bible students believe the answer to this question is found in Genesis 6: "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose. There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown" (Gen. 6:1-2, 4).

Much controversy has surrounded these verses, Who were the "sons of God" who married the daughters of men? There are two basic approaches to this. The simple interpretation is that the sons of God were those individuals belonging to the line of Seth, while the daughters of men were the unsaved girls who belonged to the line of Cain. The second and more involved interpretation holds that the sons of God were wicked and fallen angelic beings of some kind who committed immoral and unnatural physical acts with women in general.

1. Basic arguments for the first view

- a. This is the most natural way to interpret the passage.
- b. The statement of Jesus in Matthew 22:30 – "For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven."
- c. The law of biogenesis – life begets similar life. This points to the repeated phrase "after its kind," found in Genesis 1 and 2, which seems to prohibit breeding between the species. In other words, a dog and a cat cannot mate and give birth to a "dat"! This biological law would also hold true concerning angels and humans.
- d. Paul's statement in 1 Corinthians 15:38-40 – "These are also celestial bodies, and bodies terrestrial." This would indicate these two can never co-join.
- e. Moses did not use the regular Hebrew word for angels, *malak*, which he later employs at least 28 times in the Pentateuch.
- f. "Mighty men" – "Mighty men" (supposed offspring of angels and women) is the Hebrew word *gibbor*, (Gen. 6:4) which is used dozens of times in the Old Testament and always refers to human men (Judg. 6:12).

2. Basic arguments for the second view

- a. The Hebrew phrase *bne-elohim* – This phrase, meaning "sons of God," always refers to angels in the Old Testament. "Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them" (Job 1:6). "Again there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the

Lord" (Job 2:1). 'When the morning stars sang together, and all the sons of God shouted for joy?' (Job 38:7). "He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God" (Dan. 3:25).

The Hebrew word nephilim – This word, translated "giants" in Genesis 6:4, actually should be rendered "fallen ones." The normal word for a huge man is rapha. Thus, men like Og and Goliath were described by the word rapha. (See Deut. 3:11; 1 Chron. 20:6.)

- b. Ancient pagan legends – There is almost always a basis for commonly held ancient legends, however weird and distorted they might have become. In Genesis 6:4 we read concerning the "men of renown," which some believe is the historical basis for the legends of Hercules and other children of the gods of mythology. This later corresponds to such Babylonian figures as Gilgamesh, the supposed son of a goddess and a mortal. He was called "two-thirds god and one-third man."
- c. The common opinion of Jewish scholars – Josephus, a great Jewish historian, brings this out in his writings. The Septuagint (the Greek translation of the Hebrew Old Testament and the Bible used by Jews) translates Genesis 6:2 as the "angels of God."
- d. The interpretation of the early church – It was not until the fourth century that another view opposed to the angels of God theory was offered. The late Dr. James M. Gray, past president of Moody Bible Institute, writes, "There is reason to believe this view would not have changed... had it not been for certain erroneous opinions and practices of Christendom" (*Spiritism and the Fallen Angels*, p. 94).

Gray suggests two such reasons:

- (1) Angel worship – The church sometime after the fourth century began worshipping angels, so the natural thing would be to deny any angel could do such vile things with humanity.
 - (2) Celibacy – If indeed these sons of God were human men, then the monks would have scriptural justification for indulging in sexual acts in spite of their official vows of celibacy.
- e. The passage in 1 Peter 3 – "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: By which also he went and preached unto the spirits in prison; Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water" (1 Pet. 3:18-20).

It is thought by some that these spirits here were those sons of God in Genesis 6. The reason for their iniquity was a satanic attempt to corrupt human flesh and thus prevent the promised Incarnation (Gen. 3:15) from taking place. But here Peter describes Christ as telling them their foul plan didn't work.

In conclusion it should be noted that a third view has been recently advocated which says the sons of God were indeed fallen angels who totally controlled and possessed all the evil men living before the flood. These demons may have even attempted to change (by genetic engineering, as we see today) the DNA code of future babies like some deadly virus.

- D. The organization and rank of fallen angels – “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places” (Eph. 6:12). This verse indicates that Satan’s kingdom of evil angels is as organized as God’s elect angelic group.
1. There are evil angels who rule over the nations of this world – “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Dan. 10:13).
 2. A wicked angel named Legion headed up a large group of fallen spirits that had possessed the maniac of Gadara – “And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many” (Mark 5:9).
 3. The bottomless pit is under the control of an angel called Abaddon (in the Hebrew) and Apollyon (in the Greek) – “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9:11).
 4. Four military angels will lead a hellish army 200 million strong during the latter part of the tribulation – “And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men” (Rev. 9:15).
 5. Three angels organize events which lead to the battle of Armageddon – “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:13-14).
- E. The appearance of fallen angels – Fallen angels, like good angels, are invisible spirit beings. However, on occasion they do manifest themselves. There are three New Testament passages which offer some description of these corrupted creatures.
1. Revelation 9:7-10 – The shapes of these creatures are absolutely hideous. They are like horses prepared for battle. Crowns of gold seem to be upon their heads. Their faces are like men’s, their hair like women’s, their teeth like lions’. They have on breastplates as iron. Their tails are like those of a scorpion. The sound of their wings is like that of many chariots rushing toward battle.
 2. Revelation 9:13-21 – These demons are mounted upon some type of hellish horse. The horses’ heads look much like lions’ heads, with smoke, fire, and flaming sulfur billowing from their mouths. The riders wear fiery-red breast-plates.

3. Revelation 16:13 – “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.”

F. The personalities of fallen angels – Author John Phillips writes:

Modern man professes not to believe in demons, but they exist just the same. Moreover, they are clever with a diabolical cunning. Man’s attitude toward the demon world may well be likened to man’s attitude in the dark ages toward bacteria. If we could be transported back to London in the year 1666, we would find ourselves in a nightmare world. The great bubonic plague is at its height. The sights and sounds of the city are like the terrible climax of a horror movie. It is generally believed that fresh air is the culprit. The College of Physicians recommends the frequent firing of guns to blow away the deadly air. People seal themselves into their rooms and burn foul-smelling messes to ward off the fresh air. Chimneys are sealed, rooms are gray with smoke, and people choke in the suffocating stench. Outside, pails of black smoke hang over the city. People sit in the tightly sealed chambers, grimly determined to endure the smarting smoke, convinced they are thus immune to the plague. We tell them they are wrong, that the plague is not caused by fresh air but by germs, microscopic organisms spread by fleas- and they laugh us to scorn.

Modern man has adopted a similar attitude toward the demon world. We tell them that he (Satan) has countless host of invisible demons to aid him in his dark designs against mankind. We say that these unseen beings are intelligent, and that before long, they are to be joined by countless more of their kind worse even than themselves. People look at us with pitying scorn and suggest we peddle our theories to the publishers of science fiction. But it is true all the same, Once the pit is opened, the world of men will be invaded by a virus far more dreadful than the bubonic plague, a virus all the more deadly because it is able to think and because it directs its attack against the soul rather than the body.” (*Exploring Revelation*, Moody Press, p. 137)

1. They have names – “And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entered into him” (Luke 8:30). (See also Rev. 9:11.)
2. They speak – “Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God... Thou art Christ the Son of God” (Luke 4:34, 41). “When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee, torment me not” (Luke 8:28). “And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” (Matt. 8:29).

“And all the devils besought him, saying, Send us into the swine, that we may enter into them” (Mark 5:12). “And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye?” (Acts 19:15). “And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God” (Mark 3:11).

3. They possess intelligence.

- a. They know who Jesus is – “Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God” (Luke 4:34).
- b. They know of future damnation – “And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time?” (Matt. 8:29).
- c. They know the saved from the unsaved – “And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation” (Acts 16:16-17). “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev. 9:4).
- d. They are able to formulate a Satan-centered systematic theology – “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1).

4. They experience emotion.

- a. Fear – “Thou believest that there is one God; thou doest well: the devils also believe, and tremble” (James 2:19). (See also Luke 8:28.)
- b. Desire – “And all the devils besought him, saying, Send us into the swine, that we may enter into them” (Mark 5:12).
- c. Cynicism – See Acts 16:15-18.

5. They possess great strength.

- a. As demonstrated in Egypt – “Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments. For they cast down every man his rod, and they became serpents: but Aaron’s rod swallowed up their rods” (Exod. 7:11-12).
- b. As demonstrated in Persia – “But the prince of the kingdom of Persia withstood me one and twenty days: but, lo, Michael, one of the chief princes, came to help me; and I remained there with the kings of Persia” (Dan. 10:13).
- c. As demonstrated in Gadara – “And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, Who had his dwelling among the tombs; and no man could bind him, no, not with chains: Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any man tame him” (Mark 5:2-4).

d. As demonstrated in Ephesus – “And the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded” (Acts 19:16).

G. The activities of fallen angels

1. They oppose God’s program (see Dan. 10:10-14; Eph. 6:12).
2. They execute Satan’s program – “And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty” (Rev. 16:13-14).
3. They disseminate false doctrine – “Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils” (1 Tim. 4:1). “But evil men and seducers shall wax worse and worse, deceiving, and being deceived. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables” (2 Tim. 4:3-4). “But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction” (2 Pet. 2:1). “But evil men and seducers shall wax worse and worse, deceiving, and being deceived” (2 Tim. 3:13).

Without doubt, the most unscriptural, unified, and universal religious doctrinal heresy ever introduced upon this earth by demons is the New Age movement. Furthermore, if these are indeed the last days, it would become the ultimate anti-God blasphemy, eventually serving as the theological basis for Satan's false and filthy church! (See Rev. 17.)

Two gifted Christian scholars aptly summarize this deadly demonic doctrine for us.

J. Kerby Anderson writes:

Rudyard Kipling once wrote that “East is East, and West is West, and never the twain shall meet,” But that can no longer be said now that a pantheistic philosophy has spread to this country, The primary vehicle for this transmission of ideas has been through the New Age Movement.

Evidence of Eastern philosophy’s arrival can certainly be seen in many ways. Statements by movie stars, the growth of Eastern cults, and the popularity of films like the Star Wars trilogy testify to the growing influence of New Age ideas. In the movie The Empire Strikes Back, for example, Yoda espouses these pantheistic ideas to his Jedi disciple, Luke Skywalker: “You must feel the Force around you. Here, between you and me. Between the rock... everywhere. Yes, even the land.”

...The New Age Movement has taken on a variety of names including: the Human Potential Movement, the Third Force, the Aquarian Conspiracy, Cosmic Consciousness, and Cosmic Humanism. Although most refer to it as the New Age Movement, many in the movement do not like that label and many others would not even consider themselves part of the movement even though they may hold to many of the core beliefs of the New Age Movement.

Accurately defining the New Age is a formidable task for several reasons. First, the New Age Movement is eclectic and diverse. It is not a cohesive movement but exceedingly diverse in its composition and ideology. The unifying factors are shared ideology rather than a shared organizational structure.

Second, the New Age Movement is difficult to define because it emphasizes and encourages change. The New Age Movement is syncretistic and therefore evolutionary in its nature. Many proponents change their perspectives and so it is frequently difficult to pin down the major beliefs of the New Age Movement.

The third major tenet of the New Age follows as a logical conclusion from the other two. If “all is one” and “all is god,” then we should conclude that “we are gods,” We are, according to New Agers, ignorant of our divinity. We are “gods in disguise.” The goal therefore of the New Age Movement is to discover our own divinity.

Fourth, we discover our own divinity by experiencing a change in consciousness. The human race suffers from a collective form of metaphysical amnesia. We have forgotten our true identity is divine and thus must undergo a change of consciousness to achieve our true human potential (hence the name, the Human Potential Movement).

A fifth tenet is reincarnation. Most New Agers believe in some form of reincarnation. In its classic form, the cycles of birth, death, and reincarnation are necessary to work off our bad karma and finally to reach perfection. The doctrine of karma says that one’s present condition was determined by one’s actions in a past life.

The Western version of reincarnation held by many New Agers places much less emphasis on bad karma and postulates an upward spiral toward perfection through reincarnation. This view has been espoused by such people as Shirley MacLaine, Sylvester Stallone, George Patton, and Henry Ford.

*A final major tenet is moral relativism. New Agers think in terms of gray, rather than black or white. Denying the law of noncontradiction, New Agers will frequently believe that two convicting statements can both be true. They will therefore teach that “all religions are true” and that “there are many paths to God.” (From the pamphlet *Confronting*, pp. 11 – 13)*

Dr. Geisler presents an overview of the New Age movement’s apostate approach to six great scriptural subjects.

- I. Knowledge of truth – People must not be hindered by the strictures of logical thinking. The Bible is incomplete and inadequate. New Age revelation is superior to Scripture. Special revelation continues today through many New Age prophets,*

- II. *Nature of God – God is everything, and everything is God. God is energy, as everything – including humans – is energy. Some New Agers describe God as eternal, impersonal, infinite, and unchanging (pantheism). At other times God is described as a changing God, ever growing and increasing, so that God is actually finite though potentially infinite (panentheism). There exists an interdependent relationship between God and humankind. God needs man just as man needs God.*
 - III. *Nature of Christ – The man Jesus is separate and distinct from the Christ Spirit. Jesus is not unique since all men are innately divine. Christ is part of the same force as Lucifer. The two are partners in bringing about mankind's salvation. Jesus did not die and therefore did not physically resurrect.*
 - IV. *Sin and morality – Moral values are relative and are dependent upon the will of man, not the nature of God. There is really no such thing as sin (the breaking of moral law) and evil. One's present problems are rooted in "evil" deeds performed in past reincarnations. This is called "karma." The ultimate problem is that people have forgotten their divinity.*
 - V. *Salvation – Salvation is self-earned, and is the realization of one's own divinity. Reincarnation is a vital part of the process of salvation.*
 - VI. *Future events – Jesus of Nazareth is not the Christ who will reappear. The world will improve before the Christ appears. Christ will bring global peace and unity. He will teach the world, and communicate to mankind telepathically. He will set up a new world religion, a new economic system, and a new government. (Adapted from his book, The Infiltration of the New Age)*
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4. They afflict human beings.

- a. Some cause insanity – “And when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way” (Matt. 8:28). “Lord, have mercy on my son: for he is lunatick, and sore vexed: for oft times he falleth into the fire, and oft into the water. And Jesus rebuked the devil; and he departed out of him: and the child was cured from that very hour” (Matt. 17:15, 18).
- b. Some cause deafness and muteness of speech – “And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel” (Matt. 9:33). “When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him” (Mark 9:25).
- c. Some may cause immorality – This is suggested by the Old Testament prophet Hosea who warns concerning the “spirit of whoredoms” (Hos. 4:12; 5:4).
- d. Some cause blindness – “Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw” (Matt. 12:22).
- e. Some cause personal injuries – “And wheresoever he taketh him, he teareth him: and he foameth, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out; and they could not” (Mark 9:18).

- f. Some cause physical defects – “And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself” (Luke 13:11).
- 5. They can possess human beings.
 - a. In the Bible there are at least 14 major examples of individuals possessed by fallen angels.
 - (1) Saul – Israel’s first king was often troubled by an evil spirit. “But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him” (1 Sam. 16:14).
 - (a) Causing him to make attempts on David’s life – “And Saul was very wroth, and the saying displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands: and what can he have more but the kingdom?” (1 Sam. 18:8).
 - i) By piercing him with a javelin (1 Sam. 18:10-11; 19:10)
 - ii) By trickery – “And Saul said, Thus shall ye say to David, The king desireth not any dowry, but an hundred foreskins of the Philistines, to be avenged of the king’s enemies. But Saul thought to make David fall by the hand of the Philistines” (1 Sam. 18:25).
 - iii) By hunting him down like a wild animal (1 Sam. 24:1-2, 11; 26:1-2)
 - (b) Causing him to turn against his own son Jonathan for befriending David (1 Sam. 20:33)
 - (c) Causing him to murder Israel’s High Priest and 85 other priests of God whom he believed had helped David (1 Sam. 22:17)
 - (d) Causing him to turn to the occult in the hour of death – “Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants said to him, Behold, there is a woman that hath a familiar spirit at Endor” (1 Sam. 28:7).
 - (e) Causing him to be forsaken by God – “And when Saul enquired of the Lord, the Lord answered him not, neither by dreams, nor by Urim, nor by prophets” (1 Sam. 28:6).
 - (f) Causing him to be killed by God – “So Saul died for his transgression which he committed against the Lord, even against the word of the Lord, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; And enquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse” (1 Chron. 10:13-14).
 - (2) Those seven demon-possessed persons delivered by Jesus
 - (a) A boy, at the request of his father (Matt. 17:14-20; Mark 9:14-29; Luke 9:37-43)
 - (b) A girl, at the request of her mother (Matt. 15:21-28; Mark 7:24-30)
 - (c) A woman – “And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself.

And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from this infirmity" (Luke 13:11-12).

(d) Four men

i) A man in Capernaum (Mark 1:21-28; Luke 4:31-37)

ii) A man in Gadara (Matt. 8:28-34; Mark 5:1-20; Luke 8:26-39)

iii) A man somewhere in Galilee – "As they went out, behold, they brought to him a dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel" (Matt. 9:32-33).

iv) A man with a threefold problem (Matt. 12:22; Luke 11:14) – He was blind, deaf and mute. "Then was brought unto him one possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw" (Matt. 12:22).

Note especially the fearful results of demon-possession as seen by the two case studies involving the maniac of Gadara and the boy brought to Jesus by his father.

(3) The maniac

(a) He was exceedingly fierce, so that no man could control him.

(b) He had broken all the chains put upon him.

(c) He was living among the tombs.

(d) He was naked and controlled by 6,000 demons.

(e) He had been possessed for a long time.

(4) The boy

(a) He had been possessed since childhood.

(b) The demon would bruise him and rip at him.

(c) He would be thrown down into water and fire.

(d) He suffered severe convulsions,

(e) Often he was thrown violently to the ground and caused to roll around, foaming at the mouth.

(f) He was rendered unconscious and feared dead upon the removal of the demon by Jesus.

(5) Mary Magdalene – Mary had seven demons living in her prior to her conversion. "Now when Jesus was risen early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils" (Mark 16:9). "And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils" (Luke 8:2).

(6) Simon the sorcerer – A demon possessed Simon to twist the Gospel message into a perverted profit system. "And when Simon saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou

hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me" (Acts 8:18-24).

(7) Elymas – This demon-possessed sorcerer attempted to frustrate Paul's efforts to win the governor of Cyprus to Christ. "But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who also is called Paul,) filled with the Holy Ghost, set his eyes on him, and said, O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand" (Acts 13:8-11).

(8) A slave girl – In this amazing account a demon (through a possessed girl) tried to identify itself with the work of Paul, that the message of Christ might be confused in the minds of those in Philippi. "And it came to pass, as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation. And this did she many days. But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour" (Acts 16:16-18).

b. To this list could be added the many general references concerning demon-possessed people delivered by Jesus and his apostles.

(1) Those referred to by Matthew (4:24; 8:16; 10:1, 8)

(2) Those referred to by Mark (1:27, 32, 34, 39; 3:11, 15; 6:7, 13)

(3) Those referred to by Luke (4:36, 41; 6:18; 7:21; 8:2; 9:1; 10:17)

(4) Those referred to in the book of Acts (5:16; 8:7; 19:12-13)

6. They will inflict both destruction and death upon unsaved mankind during the great tribulation – The ninth chapter of Revelation, which contains both the fifth and sixth trumpet judgments, may be the most revealing section in all the

Bible concerning the subject of demonology. Prior to this, God has already made it known that there are two kinds of unfallen angels. These are the cherubim (Gen. 3:24; Exod. 25:18-22; Ezek. 10:1-20), and the seraphim (Isa.6:1-8). Here he may be describing for us the two kinds of fallen angels.

The fifth trumpet judgment (Rev. 9:1-12) – This trumpet unleashes the first hellish invasion of demons upon the earth.

- a. Their location – “And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit” (Rev. 9:2).
- b. Their leader – “And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon” (Rev. 9:11).
- c. Their torment – “And there came out of the smoke locusts upon the earth” (Rev. 9:3).
- d. Their victims – “And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads” (Rev. 9:4).
- e. Their duration – “And to them it was given that they should not kill them, but that they should be tormented five months” (Rev. 9:5a). “And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them” (Rev. 9:6).

Charles Ryrie writes:

Horrible as the torment will be, God will place certain limitations on the activity of these demons. They will be limited as to what they may strike and as to how far they may go and as to how long they may do what they will do. They will not attack the vegetation of the earth (as common locusts do); they may only attack certain men, that is, those who have not the seal of God in their foreheads (the 144,000, cf. 7:3). The wicked will persecute God’s servants, the 144,000; but in turn they will be tormented by this plague which God allows. The demon-locusts will also be limited in that they may not kill men, just torment them. Further, the duration of this plague will be five months. The effect of this torment is to drive men to suicide, but they will not be able to die. Although men will prefer death to the agony of living, death will not be possible. Bodies will not sink and drown; poisons and pills will have no effect; and somehow even bullets and knives will not do their intended job. (*Revelation*, p. 62)

The reason men cannot die is probably because Satan has the key to the shaft and will not allow his followers to leave the earth scene where the battle of light and darkness is being fought.

- f. Their description – “And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle” (Rev. 9:7-9). “And they had tails like unto scorpions” (Rev. 9:10a).

The sixth trumpet judgment (Rev. 9:13-21) – This trumpet unleashes the second hellish invasion of demons upon the earth.

- a. Their four leaders and location – “Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates” (Rev. 9:14).

Note two phrases:

- (1) “The four angels” – These may function to Satan as the four living creatures do to God (see Rev. 4:6-8).
- (2) “The great river Euphrates” – This is where evil began on earth (Zech. 5:8-11; Gen. 1:10-14; 3:1-7), where false religion began (Gen. 4:3; 10:9-10; 11:4), and where it will come to its end (Rev. 17-18).

- b. Their mission – “And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men” (Rev. 9:15).

One-third of humanity is killed through fire, smoke, and brimstone. One-fourth had already been slain by the fourth seal (6:8). This would be approximately one billion people. Now one-third is killed, meaning another billion die. This invasion is therefore the opposite of the fifth trumpet judgment, during which no man was able to die.

- c. Their number – “And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them” (Rev. 9:16). By normal standards this mighty army would occupy a territory 1 mile wide and 87 miles long.
- d. Their description (Rev. 9:17, 19) – These demons, unlike those of the first invasion, seem to be mounted upon some type of hellish horse. The horses’ heads look much like lions’, with smoke, fire, and flaming sulfur billowing from their mouths. The riders wear fiery-red breastplates.

- 7. They are, on occasion, actually used by God to fulfill his divine purpose.

- a. A demon was used to punish wicked Abimelech (Judg. 9:23).
- b. A demon was used to plot the execution of king Ahab in battle (1 Kings 22:19-23).
- c. A demon brought out the true nature of unsaved king Saul (1 Sam. 16:14).
- d. Demons were used to punish rebellious Israel during the time of the Exodus wandering – “He cast upon them the fierceness of his anger, wrath, and indignation, and trouble, by sending evil angels among them” (Psa. 78:49).
- e. Demons will be used to bring ungodly nations to Armageddon for slaughter at the end of the tribulation (Rev. 16:13-16).

H. The destiny of unsaved angels

- 1. To be judged by Christ and his church – “Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor. 6:3).
- 2. To be cast into the lake of fire forever – “Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels” (Matt. 25:41). “For if God spared not the angels that sinned, but cast them

down to hell, and delivered them into chains of darkness, to be reserved unto judgment" (2 Pet. 2:4). "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day" (Jude 6).

Is there any chance whatsoever for the salvation of a fallen angel? Dr. Fred Dickason writes:

Furthermore, we may deduce that evil angels are non-redeemable. Those that followed Satan in his sin, fell decisively and are permanently left in their evil state without recourse or even the possibility of redemption. They are irrevocably consigned to the lake of fire (Matt. 25:41).

What evidence is there for such a position? First, there is no record of any angel ever being delivered from sin. True, this is an argument from silence, which is never too strong; but if Christ's redemption extended to angels, we could rightly expect some mention of it in God's revelation of the grace of His Son's work. We read of many other accomplishments of the death of Christ besides the redemption of man, but nothing of the salvation of angels. We read of His cross as their judgment (John 16:11; Col. 2:14, 15), but it is never presented as their blessing in any sense.

Second, there is the definite statement that Christ did not take hold of angels to save them, but only of believing man (Heb. 2:16). He passed by angels to help man.

Third, it is implied in Heb. 2:14-17 and is evident from the very nature of angels that Christ did not and could not take upon Himself the nature of angels. Hebrews tells us that Christ saves those who are His "brethren" (2:11). He had to be made like them, in fact one of them, to save them; so He took upon Himself "flesh and blood" (2:14). This means that He entered into the race of men by the virgin birth, retaining His deity in essence (though not always its expression) and adding to His person sinless but genuine humanity. As the God-man He is a genuine representative of the race because He is truly human, as well as divine. On the cross, Christ was the effective Mediator between God and men because He was the God-man, representing both God and man in the settlement of our debt of sin. For man He suffered the penalty as a genuine substitute, since He genuinely participated in our humanity.

Christ could not lay hold on angels in like fashion to represent and to redeem them. Their very nature forbids it. Angels are not a race to which genuine additions may enter. They are individually separate creations of God, and they do not procreate (Matt. 22:28-30). Christ could not become their Kinsman-Redeemer by birth or creation and so represent angels as a class before God.

But since Christ did become the last Adam, the Head of a new race of men reborn by faith in Christ, we have a song no angel can sing – of Jesus the God-man and His saving grace (John 1:12-13; Heb. 2:9-12).

We must reject any teaching of universal restoration of all men, or even of Satan, to God. Only humans can be saved, and only those who trust Christ in this life will be

saved. So taught Christ who died and rose again (Matt. 25:41; John 5:29; 8:24). The lake of fire is an eternal torment for wicked men and angels (Rev. 14:10-11; 19:20; 20:11-15). (*Angels, Elect and Evil*, pp. 40-42)